

Thou hast sustained the burthen, in the
rite for
which the priest was appointed. Thou, VASU,
hast
worshipped the venerable (gods).

4. Thou₃ AGisri, hast announced heaven to
MANTJ^a
thou hast more than requited PuRijiiAVAS^b
doing
homage to thee. "When thou art set free
by the
attrition of thy parents, they bear thfee,
first, to the
east, then, to the west, (of the altar)/

5o Thou, AG-NI, art the showerer (of desires), the
augmenter of the prosperity (of thy worshipper):
thou art to be called upon, as the ladle is lifted
up.

Upon him who full⁷" understands the invocation
and
makes the oblation/¹ thou, the provider of sus-
tenance, first bestowest light, and, then, upon
all
men.

Varga 6. AoNi, excellently wise, thou directest
the man

^T " who follows improper path's, to acts
that are fitted
to reclaim him;—thou who, in the strife
of heroes,
(grateful to them) as widely-scattered
wealth, de-
stroyest, in the combat, the mighty, by
the feeble.

^a tf is said that *Agni* explained to *Manu*, that
heaven, was to
be gained by pious works.

* The agency of *Pururai'as*, the son of *B-udha*, the
son of *Soma*,
in the generation of fire by attrition, and its
employment in the
form of three sacrificial fires, as told in the
Purdnas (*Vishnu*)

Purdna, p. 397), may be here alluded to : but the phrase is only *sukrite sukrittarah*, doing more good to him who did good.

^c The fire is first applied to kindle the *dhavaniya* fire, and, then, to the "*Gdrlia^atya*", according to the Scholiast.

^d He who knows the *ahiiti*, with the *vashat'kriti*, or utterance of the word *ra-s^a*/at the moment of pouring the batter on the fire.